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The second half deals with the teachings of the apostles. James, he declares, was an Ebionite. Paul has most truly preserved the spirit of Jesus. The account in the early part of Acts is highly colored.

Though we take exception to some of the interpretations, the book is the sanest and most scholarly on this topic that we have ever laid hands on.—G. D. HEUVER.

*Die Christenverfolgungen im Römischen Reiche vom Standpunkte des Juristen.* Von Dr. Max Conrat (Cohn). (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897; pp. 79; M. 2). This interesting essay discusses the question what legal basis existed for the criminal prosecutions of Christians in the Roman empire. The author confines himself to official proceedings, leaving aside mob persecutions, to which legal principles would, of course, be inapplicable. The author contends that Christianity as a religion or belief was never punishable, but that the Roman law treated apostasy on the part of Romans and missionary propaganda on the part of Christians as public and in a manner political offenses. The profession of Christianity fell under the cognizance of the law only in so far as it involved criminal conduct; and it is shown that there were two distinct grounds on which charges were preferred: certain practices popularly believed to accompany Christian worship, especially child murder and incest; and the violation of the majesty of the Roman state by refusing reverence to the Roman gods and to the genius of the emperor, which was demanded irrespective of belief, especially in connection with official and military service. It is intimated that in addition to regular criminal prosecutions a considerable restrictive police control was exercised over assemblies of Christians for worship. In support of his views the author brings together a very considerable amount of material, chiefly from the writings of early church historians, and the accounts of different trials which he gives are extremely interesting and instructive. The student of the Roman law cannot fail to be impressed with the remarkable difference of spirit between the civil and criminal law of Rome, and especially with the essentially arbitrary, if not barbarous, character of the Roman criminal procedure.—ERNST FREUND.

*Beleuchtung der neuesten Controversen über die römische Frage unter Pippin und Karl dem Grossen.* Von Dr. Wilhelm Martens. (München: C. H. Beck'sche Verlagsbuchhandlung, 1898; pp. vi + 158; M. 3.50.) The "Roman question" to which the author refers is

the alleged cession of the Pentapolis and other territory in Italy by Pippin to the popes as a temporal possession, which grant Karl the Great should afterward have confirmed, a statement which first appears in the *Vita Hadriani I.* by an unknown biographer. Dr. Martens affirms that the three chapters (41, 42, and 43) of the *Vita Hadriani I.* which contain this statement are not genuine, but later additions. It is not the first time that the author has made this assertion; twice before, once in 1881 and again in 1886, has he done so, has published his proofs, and has had the satisfaction that they have been accepted by historians like Heinrich von Sybel, Leopold von Ranke, and others. In the book under review Martens furnishes additional proofs for his former assertions. He first gives a succinct and lucid account of the true relation existing between the popes and the Frank kings between the years 754 and 814. This account is based upon the original sources, large extracts of which are quoted. The characters of Karl the Great, Hadrian I., and Leo III. are described. The crowning of Karl the Great by Leo III., Dr. Martens thinks, was not a piece of stage performance, as is held by some historians; he grants, however, that neither Karl nor Leo III. attached any political significance to it. The second division of the book is given up to a minute, comprehensive, and searching criticism of the three non-genuine chapters of the *Vita Hadriani I.* The biographer of this pope states that Karl the Great had had several copies of the solemn compact drawn up, according to which Karl was to deliver up to St. Peter the territory in question, and still no copy of this compact has ever been found, nor has the biographer been corroborated by any annalist or historian of the eighth or ninth century. Then, too, no pope before the tenth century appealed to this alleged solemn agreement. The language, Dr. Martens holds, is suspicious and contradicts all the other contemporaneous sources, Roman and Frank, in their description of the relation between the popes and Karl the Great. In the last division of the book the author gives an extended criticism of all the works that have appeared for or against this question since 1883.—A. J. RAMAKER.

*Kämpfe und Siege des Christentums in der germanischen Welt.* Von Dr. theol. Gerhard Uhlhorn. (Stuttgart: D. Gundert, 1898; pp. 346; M. 3.) This is not the first book Dr. Uhlhorn has written on a subject in direct connection with Christian history. While his three books on Christian charity supply a real want in that department of literature, he is perhaps best known by his *Conflict of Christianity with*